

SEVERALL PAPERS

Some of them given forth by George Fox, and others by *James Nayler*, Ministers of the Eternall Word of God, to direct the long night of Apostacy to direct the world, to wait for the Revelation of Jesus Christ, and to turne their eyes to the true light, that they may be brought to God; and that the World is not worthy, and that they loath Hate, Persecution, Imprison them, under the Name of *Quakers*.

*Gathered together and published by A. P. that
the Truth may be spread abroad, and
deceit be discovered.*

Wherein the plaine, honest, and sober conversation of the Saints in feare and trembling, is justified, against the idolatrous dealings of formall Professors, (their fashions and Heathenish Customs of this Nation) and of *Popish* Persons, under pretence of civility.

Also the Policies of *England* with their Imaginary Doctrines and Worships discovered, to be the grand enemies of Jesus Christ; and the true worship of God in spirit and truth made manifest.

Also the occasion of divers Scandalls concerning the Scriptures, Baptisme, Lords Supper, Resurrection, Magistracy and Ministry, cast upon them by the Priests, removed.

With a word to the People of *England*, who in severall Formes have long flattered themselves with their Ministry, Churches, and Ordinances; but upon tryall are found to be the Synagogues of Satan, Persecuters of the Truth, and Enemies of the Gospel.

And a few Quæries propounded to *The* *Parliament* of *Northampton*, or any of those he rankes with himselfe, under the Notion of *Quakers*.

Printed in the year as the world accomps, 1653.



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To all who love the Lord Jesus Christ, Mercy and Peace
be multiplied unto you.

VHo have been scattered abroad in the cloudy darke day Ezek. 34. 11.
from mountain to mountain, and worshipping that Ier. 23. 16.
which they know not, following the imaginations of others, Ezek. 34. 2. 3.
which they spake from the divination of their owne braine,
and not from the mouth of the Lord; shepherds that fed them-
selves, and cloathed themselves with the wooll, and sought after
the fleeee, and so made a prey upon us, and doe upon the Peo-
ple; But God, as he promised, saith he, I will gather my sheep
from your mouthes, and seek them which have been scattered in
the cloudy darke day, hath gathered us, and doth feed us upon
the mountains in a good Pasture; and so we witnesse the Pro-
mise of the Lord fulfilled; and as the Lord said, I will seek that
which was lost, and bring againe that which was driven away;
who hath one shepheard Jesus Christ; herein doe we witnesse
the Lord fulfilling the Scriptures in us; and I witnesse the lost
sheep is found, and the Lord hath brought backe againe that
which was driven away: and here doe we deny all the Teachers
of the world, who speake a divination of their own braine, and Ier. 23. 16.
not from the mouth of the Lord; for who spoke from the mouth Isay 65. 10. 11. 12.
of the Lord, denyed them then; so doe we by the same word: Isay 55. 4. 2. 3.
and we deny all them that seek for gaine from their Quarters,
which are greedy dumbe Doggs, as the Scripture saith: and all
those who take the Peoples money, and sell the Letter, which
was spoken forth freely. For *Isaiah* that speak from the mouth of
the Lord, he denyed such things, and bid all come freely with-
out money, and without price, to heare the voyce of the Lord,
that their soules might live, and to make with them an everla-
sing Covenant, *even the sure mercies of David*: and this Co-
venant I doe witnesse, therefore I deny, with the same word.

wherewith they *spake*, the same things the Scripture denyeth,
 and all those that beare rule by their means, and hirelings which
 Preach for hire, and Prophecie for money. For *Jeremy*, who
 had the eternall word, denyes such things. *Micha* denyes such
 things: and Iesus Christ who was the Word, said, *The hireling*
would fly, because he was an hireling: and this word the Lord
 hath made manifest, which gathers our hearts together up to
 God, and opens to us the Scriptures, whereby we see the deceits
 of the Priests of the world, now, of the same generation and
 nature, and acting those things there is no Scripture for, which
 the holy men of God did not practice. And for taking Tythes
 in the old time, *Levy*, which was to receive Tythes, the stran-
 gers, the fatherlesse and widows, were to come and eate, and be
 filled within his gate; but this was according to the Law; and
 here you see, the Priests of the world, doe not act according to
 the Law, in which were Types and Figures of Christ; and when
 Christ was come, those he sent forth were not to have a bagg,
 nor a sticke to defend them, nor two Coats, nor brasse, nor silver,
 but freely ye have received, freely give: The *workeman* is wor-
 thy of his meate; so they neither *walk* according to the Law,
 nor the Gospel, therefore we deny them: and the Ministers of
 Iesus Christ, which went into the world, they had no Portion
 of the world, but whipping, stocking, prisoning; But them
 that were gathered out of the world in the eternall word, which
 met together, and were of one heart, one minde, one soule; to
 such they say, If we Minister unto you spirituall things, is it a
 great thing if you minister to us carnall things: But this was
 spoken to them upon whom the end of the world was come; and
 this I doe witnesse, what the Scripture doth say. God comman-
 ded an outward Temple, Circumcision, the Sabbath, given as
 Figures and Types, and Shadows of Iesus Christ; so when Iesus
 Christ, the substance was come, and when he was Crucified
 and Risen, who beleevd in him Preached his Resurrection,
 and so went up and downe in the Synagogues, and into the
 Temple, Reasoning and Disputing with them, that held them
 up, to bring them out of the Figure, up to Iesus Christ, who
 was the substance; so all, which were gathered together in the
 substance, met together, and then the Church was in God, and
 they

they denyed the outward Temple, which God commanded, being made the Temples of God; and denyed Circumcision outwardly, being Circumcised with the Spirit; and denyed the Iewish Sabbath outwardly, and observing dayes; For he that beleeves is entred into his rest, and hath ceased from his owne worke, even as God did from his. And all those now, who have received Iesus Christ the substance, who is the Head of the Church, deny all Types and Figures of him, and doe witnesse the Scriptures fulfilled. And Iesus Christ who is the chiefe Shepherd, the Bishop of their soules: And Iesus Christ who is the Mediator between God and Man, being made manifest in them, makes them all of one minde, and one heart, and to deny the Priests of the world, who professe him in words, and Act those things he forbids. First, for sprinkling of Infants, and telling People they Baptize them into the Faith, into the Church, which there is no Scripture for; but the Baptisme by one spirit into one body, this we owne: and the Church is in God, as *Paul*, and *Sylvanus*, and *Timothew* writ to the Church of the *Thessalonians*, which was in God. And they tell People of a Sacrament, for which there is no Scripture; that we doe deny, and them; But the Supper of the Lord we owne, *The Bread that we breake is the Body of Christ, the Cup we drinke is the Bloud of Christ*, all made to drinke into one spirit. And the Singing of Psalmes, after their manner, we deny; for they sing *Dauids* tremblings, quakings, and roarings, this they have turned into Meeter, as if we should see one of you lye roaring, crying, till your eyes should grow dim, and watering your Bed with your teares, and we should turne it into Meeter, and make a Rime of it, and take it, and goe among a company of ignorant People, and say, let us sing to the prayle and glory of God, *O Lord I am not puffed in minde, I have no scornfull Eye*, when they are puffed in minds, and have scornfull Eyes: and when they Reade the Psalmes, they keep on their Hats, and when they sing them, they keep off their Hats; here they worship the worke of their owne hands, all such practises we deny: but we will sing with the spirit, we will sing with grace, we will sing with understanding, Prayses, prayses unto the Lord God on high. And they speak a divination of their owne braine,

1 Thes. 1. 1.
Rom. 2. 28.

29.

2 Cor. 6. 16.

17.

Col. 2. 16.

17.

Gal. 4. 10.

Heb. 4. 10.

Col. 2. 10.

2 Pet. 2. 25.

1 Tim. 2.

25.

Col. 1. 26.

29.

1 Cor. 12.

13.

1 Thes. 1. 1.

1 Cor. 10.

16. 17.

Psal. 6. 6.

& 131. 1.

1 Cor. 14. 15.

Col. 3. 26.

and not from the mouth of the Lord; and such the Lord sent his Prophets to cry out against, all these now who study a divination of their owne braine, and speake not from the mouth of the Lord, we doe deny: and all who are made Ministers by *Oxford* and *Cambridge*, bred up with Learning, and so made Ministers by the will of man, and speake naturall Languages, as *Hebrew* and *Greeke*, and say that is the Originall, wih a naturall man may learne; and the naturall man knowes not the things of God, and all such we doe deny; For *Paul* was brought up at the Feet of *Gamaliel*, in the Jewish Religion, but that did not make him a Minister of Iesus Christ; for he declares, that he was not made a Minister by the will of man, nor of man, neither by man, but by the will of God and all such I own, who stands out of the will of man, denying all carnall ends: for this ministry drawes up to God out of the world, and doth not respect any mans person, but ministers to that which is in Prison. But those Teachers which are made by man, say, The Letter is the Light, the Letter is the Word; the foure *Books*, *Matthew*, *Marke*, *Luke*, and *John* is the Gospel when the Letter saith, Christ is the light, and God is the Word, and Iesus Christ is the glad tidings which was promised The Lambe of God which takes away the sins of the world, and this we witness to be fulfilled; all they that are in the light, are in unity; for the light is but one, and all who know the light are in unity; all who know the word, which is a mystery, are come to the beginning, are sanctified by the word, and cleane through the word; for this word is a Fire, burning up all corruption, as an Hammer beats downe all high minds, high nature, that the pure seed may be raysed up, as a sword cuts to pieces, and divides asunder the pretious from the vile, and makes a seperation inwardly and outwardly from uncleannesse; and this is the word of reconciliation, that reconcileth together to God and gathers the hearts of his together, to live in love and unity one with another, and lets them see how they have been strangers and aliens from the life of God; the light doth, and the word drawes from under the occasion of all Lawes outwardly, working out that filthy nature which the outward Law takes hold on: so walking in the spirit, there is not a fulfilling the lusts of the flesh; and the spirit is but one, which Baptizeth into one

body, which we doe witnesse, praysed be the Lord, to be fulfilled. Gal. 3. 16.
 led. And whereas we are a people accused to rayse up a new War, it is false, for dwelling in the word, it takes away the occasion of warrs, and gathers our hearts together to God, and unto one another, and brings to the beginning, before warrs was; for the Ministers of God, which had the word of reconciliation to draw them from the occasion of all wars, working out that nature that occasions warrs, said, whence doe warrs arise, Jam. 4. 1. even from the lusts? Therefore all deare people, who love the Lord Jesus Christ, and the appearance of Jesus Christ in your soules, be not talkers of the truth, nor followers of the blinde guides, but minde the pure light of God in you, which shewes your sinne and evill, and how you have spent your time, and shewes you how your mindes goe forth, and every carnall thought; and if you love that light, you love Christ, and walking in the light in measure, there will be no occasion of stumbling, for all stumbling is being disobedient, and waite to finde the word in you, as the Scripture saith, Not to fetch it from above, nor from beneath; but what saith it, It is nigh thee, in thy heart, for with the heart man beleeveth, and with the tongue confession is made unto salvation: And abiding inwardly in the light, it will let you see one another, and have unity one with another, and all the Teachers of the world, to be the Ministers of the Letter. And whereas we are accused for going into Steeple-houses; It was the practice of the Apostles to goe into the Synagogues, reasoning and disputing about the Scriptures, shewing them the substance, and told them, that God did not dwell in Temples made with hands, neither was he worshipped with mens hands: *Stephen said, The most high dwells not in temples made with hands,* and for witnessing forth the substance, *was stoned to death*: But these were Types of Jesus Christ, and the Saints; and who were made the Temples of God, denyed all outward Temples. But the Ministry now which doth professe Jesus Christ, holds up these outward Synagogues, as *Moses* which was a Type of Christ, which was a servant, and faithfull in his house; the deceipt after him got into his place, and was called of men, Masters, which sate in his seate, which pretended justice, and did not; and that was the

Mar. 23. 16.

John 20.

21.

1 John 2.

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Rom. 10. 8.

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Acts 7. 47.

48. 49.

Heb. 3. 5.

Mar. 23. 7.

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Mat. 23. 6. time before Christ was sacrificed up, he came to fulfill the Law,
 and not to breake it : but he cryed, Woe against them that
 were called of men Masters, and had the chiefest place in the
 assemblyes, and layd heavy burthens upon the people, and paint
 themselves with the Prophets words. But when Jesus Christ
 was Sacrificed and risen, his Ministers Preached his Resurrecti-
 on ; they did not hold up the Types and Figures then, but held
 forth the substance, Iesus Christ ; and all who were gathered to-
 gether in the substance, were one heart, one minde, one soule,
 and met together, and exhorted one another, and builded up
 one another in the most holy Faith, and all building is in that
 which is holy ; and this Faith I witnesse, which is but one, and
 all are one that are in it, if ten thousand, which purifies the
 heart, stands in God, glory and honour to the highest, and whom
 Iesus Christ made Ministers. he made them not Masters ; but
 said *Be yee not called Masters*, neither call any man upon Earth
 Master, for yee have one Master, even Iesus Christ. But the
 Teachers of the world, who in words professe the Lord Iesus
 Christ, are called of men *Masters*, and lay heavy burthens upon
 the people, goe in long Robes, having the chiefest place in the
 Assemblyes, standing Praying in the Synagogues, and them
 that did so, Christ Iesus said, Their Prayers were Heathenish ;
 which shewes, they were never taught of him, for they abide
 not in his Doctrine, and he that abides not in the truth, is of
 the Devill : and here they shew themselves neither to follow
 Iesus Christ the Example, nor the Apostles as an Example, but
 take the Scriptures to trade withall. And all those which Iesus
 Christ, the Prophets and Apostles doe deny, we deny. When
 the Apostles spoake to the Saints, he bad them, Take heed to the
 light that shined in a darke place, till the day dawned, and the
 day-starre arose in their hearts : and as the light appeared, so
 they exhorted one another ; for there were false Prophets, and
 false Teachers among the people, which with feigned words
 and covetousnesse, made merchandize of them, who had for-
 saken the right way, following the wayes of *Balaam*, going in
 the way of *Caine*, whose Sacrifice God did not accept. Now
 all people that love the Lord Iesus Christ, you may see all the
 Teachers of the world there, going after the wayes of *Balaam* ;

for then that Do&rine crept in, which is scattered over the world; and the Apostles saw certaine creeping into houses, leading silly Women Captive, laden with sin, and divers lusts, which were ever learning, and never able to come to the knowledge of the truth; which he describes; they were lovers of their owne selves, covetous, proud, heady, high minded, selfe-willed, incontinent, truce breakers, false accusers, fierce, despisers of those that are good; lovers of pleasures more then lovers of God; having a forme of godlinesse, but denying the power thereof: as Jannes and Jambres withstood Moses, so doe these; men of corrupt minds, reprobate concerning the Faith; but they shall proceed no farther, their folly shall appeare to all men: Now the Apostle bids, from such turne away; though once he said, some Preach Christ of envy, some of strife and contention, some of good will, though their intention was but to adde affliction to his bonds; yet he rejoiced in it. And that was a time, when few did beleieve that that was the Christ: so that his name was spread abroad, he did not matter what they were; but when his name was spread abroad, and many got the Forme, and had not the Power; such were Anti-Christes and were denied by them who had the power, and so they are now. And all people consider (you have been long hearers and learners) if you be yet come to the first Principle of Religion, to that which turns the mind to God. All whose Faith doth not purifie, they are reprobates concerning the Faith. So aske any Priest or People, whether they shall overcome the body of sinne, as long as they are upon the Earth? they will say, No. Therefore their seeming Faith I deny; for Faith purifies the heart and gives the Victory over the World; and this I owne, and you have put off the body of sinne, by the Circumcision made without hands; and whilst we were servants of sinne, we were free from righteousness: but God be thanked, who hath made us free from sin, to serve God in righteousness in the newnesse of the spirit, and not in the oldnesse of the Letter.

And whereas we are accused for not owning Magistracy; justice we own for conscience sake; for that which is in the conscience loves equity, and righteousness, and justice, and leads out of all evill, and uncleannesse: For let every soule be subject to

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the higher power, for all power is of God, and the powers of God our soules are subject unto; for he that resisteth that, resisteth the Ordinance of God; but who lives in drunkenness, in pride, in covetousness, murdier, lust, and uncleanness, their soules are not subject to the higher power but resist it; and that nature we doe deny, and justice which cuts it down we own, honour, and set up and honour all men in the Lord: but as for respecting persons we deny, for he that respects persons, commits sin, and is a transgressor of the Law: For to respect a proud man, because he hath a Gold Ring on his finger and fine Apparell, such respects we deny, for the Scriptures deny the same; and to set up a great man which hath abundance of Earth joyning field to field, and land to land, and respect such above the poore, this is an evill eye; for God cryes wee unto such, for God hath made all of one mould, and one blood, to dwell upon the face of the Earth, and he is no respecter of persons; and who are in the Faith of the Lord Iesus Christ, it is without respect of Persons, for it is but one, and makes all one, one seed, one soule, one heart, one minde, in one God, Father of all, over all, blessed for ever; and this we doe witnesse prayes be the Lord, to be fulfilled, which all the holy men of God did witnesse forth a good conscience; and therefore we have a cloud of witnesses, which are recorded in the Scriptures. And whereas we are accused for our uncivill speeches, which the world calls uncivill and walking, as because we *thou* people, and say *thou* to a particular, and *you* to a number. The Scriptures witnesse, that all the holy men of God evermore practised the same *thoued* one, and *yeaed* many, *thoued* Kings, *thoued* God, *thoued* Christ, and *thou* O Lord of Heaven and Earth; and therefore who art *thou*, O proud Flesh, that *thou* art exalted? Dost not *thou*, *thou* God and *thou* Christ in thy Prayers? And would *thou* be *yeaed*? here shews the sonne of perdition himselfe, and is exalted above all that is called God in *thee*; and the Language of God is not known with *thee*. And as for the customes and fashions of the World, bowing and making obeysance with eap and knee, which men and women have done one to another, which lived without the feare of the Lord, we deny; but we honour all men in the Lord with our soule, and with our heart; and who look for these things outwardly,

wardly, there is a fleshly principle, for these things may be done: Acts 16, 34. and are practized, and the heart full of envy; therefore all these Rom. 12, 2. fashions we deny. And as touching good-Even and good-Mor- Jer. 10, 3. row, which are customes of the world, spoken without feare of the Lord, we doe deny: but good to all men we wish, and the good day, that they may be brought into it, and that they may see the happy day: but the fashions and customes which the fleshly and heathenish nature holds up, and when its crossed in its wayes and customes, rageth, and is madd; we deny; and that nature which holds up all these things, we deny.

For the God of Power, Light, and Glory, hath raysted up a Iohn 14, 6. light in his people, and gathered their hearts together to him- Rom. 7, 6. selfe, and hath discovered unto them the vanity of all things wherein they have lived, and shewed them his way and truth, Iohn 6, 33 where they should walke and glorifie him, and serve him in holinesse and newnesse of life; and with eternall food, the bread of life, doth he feed us, whereby we become wonders to the world, and he hath raysted his seed to his prayse and glory, and Acts 2, 47 is adding dayly to his Church, and the strong man bowes him- Ecc. 12, 13 selfe, and the keepers of the house tremble, and the powers of the earth shake, and the glory of the Lord is rising, and is ri- Isay 2, 21, sen, which terribly shakes the earth, that the Idols of Gold and 20, Silver are cast away, and God alone loved, who is Lord of Hea- Dan. 10, 7 ven and Earth; and the works of the Lord are strange and won- derous, as ever was, as the Scriptures witnesse, When *Daniel* heard the Voyce, he fell downe and trembled, and his strength Acts 9, 6. and breath was gone. And *Paul*, when he heard the voyce, he Hab. 3, 16. fell downe, and trembled: And *Habakkuk*, when he heard the voyce, his lips quivered, his belly shooke, rottennesse entered into his bones, that he might rest in the day of trouble. And Psal. 119, *David*, when he heard the voyce of God in the holy Temple, 120. and his Prayers came before him, the Earth shooke, and *David* his flesh trembled. And worke out your salvation with feare and trembling. Now these workings are strange to them, where Ecc. 12, 3. the strong man keeps the house; and who are in the Earth, but who are rising up out of the Earth, witnesse the power of the Heb. 12, 1. Earth to be shaking; and who are raysted up out of the Earth, Iohn 10, 33 witnesse these things, and have a cloud of witnesses to witnesse them,

them, passing through the same doore, to the same rest, and so we
witness the Scriptures, and the power of them, and them to be
fulfilled, and fulfilling. prayes, prayes be unto the Lord God
Almighty for ever. We witness the happy day of the Lord is
come, the good and happy day. and glad tidings to soules; the
day of Christ, prayes, prayes be unto him for ever; All yee
Children of the Lord, praye the Lord for ever, sing prayes un-
to the Lord for evermore. This is the day of salvation, and the
everlasting Gospel, glad tidings is come into soules, free pardon
of sinne by Jesus Christ, who is come to take away sinne, and
to destroy the works of the Devill, this doe we witnesse, the Scri-
tures fulfilled by God alone, therefore deny all the Ministers of
the letter.

G. F.

CANST thou prove in all the Scripture, that God commanded
any of his to salute any by the way. or to take his name in
vaine, or to use any other heathenish customes, but God, Christs,
the Prophets and Apostles commands? The contrary God saith,
Exod. 20. Thou shalt not take my name in vaine, nor bow to any creature.
3. 7.
Luke 10. 4. Christ saith, Salute no man by the way. The Prophet saith Salute
2 Kings 4. no man by the way, and if any salute you, answer him not againe.
24.
1 John 9. And the Apostle saith, Bid God speed to none, but such as abide
10. 24. in the Doctrine of Christ, and have both the Father and the Sonne;
for he that bids him God speed, is partaker of his evil deeds. God
1 Cor. 10. 2. saith, Thou shalt not doe after the manner of the heathen. And
1 Pet. 12. Christ saith, Every idle word shall be accounted for at the day of
34. 37. judgement; and by thy words thou shalt be condemned. Now thou
that art offended at any for obeying the commands of God,
Christ, the Prophets and Apostles, shew thy selfe to be no
Christian, but a Heathen, and wilt neither obey the commands
of God thy selfe, nor suffer them that would, but strives to up-
hold such customes, as God never commanded, but are set up
by the World, and used without the feare of God. Now how art
thou exalted, thou man of sin, who will both dishonour God thy
selfe, and would compell thy brother also. to act contrary to his
Conscience? What place wouldst thou leave for the Throne of
Christ.

I. N.

Truth cleared from Scandalls.

HAVING heard of divers untruths cast upon me by some of the Priests in their high places, though I stand onely to the Lord in respect of my selfe; yet least any that love the truth should be led on to speake evill of the things they know not, I shall lay open the truth, as it is in me revealed, touching those things whercof I have been falsely accused. Iude 16.

1. Concerning Jesus Christ, who is the eternall Word of God, by whom all things were made and are upholden, which was before all time, but manifested in time, for the recovery of lost man; which Word became Flesh, and dwelt amongst the Saints, who is the same yesterday, and to day, and for ever; who did, and doth dwell in the Saints; who suffered, and rose againe, and ascended into Heaven, and is set at the right hand of God, to whom all power is given in Heaven and in Earth; who filleth all places: is the light of the World; but known to none, but those who receive and follow him; and those he leads up to God, out of all the wayes, works, and worships of the world, by his pure light in them, whereby he reveals the man of sinne, and by his power casts him out, and so prepares the bodies of the Saints a fit temple for the pure God to dwell in, with whom dwells no uncleane thing; and thus he reconciles God and man, and the Image of God, which in purity and holinesse is renewed; and the Image of Satan, which is all sin and uncleannesse, is defaced, and none can witness redemption; further then Christ is thus revealed in them, to set them free from sin; Which Christ I witness to be revealed in me in measure, Rev. 19. 13.
1 John 1. 1.
2, 3, 4, 5.
1 Pet. 1. 25.
John 1. 14.
Ephel. 3.
30.
& 1. 21.
27.
John 8. 12.
2 Thel. 2. 3.
2 Cor. 8. 16.
1 Cor. 3.
16. 17.
2 Cor. 5.
18. 19.
Col. 3. 10.
John 8.
Gal. 1. 16.
2 Cor. 34. 36.
13. 5. Col. 1. 27.

2. Concerning the Scriptures, That they are a true declaration of that word which was in them, that gave or spake them forth, and are of no private interpretation; but were given forth to be read and fulfilled in the Saints, as they were given forth by the holy Ghost, without adding or diminishing, and was not given forth for men to make a Trade upon, to get money by; but as they are they are profitable, for Doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto every good worke: but they who tread in the Letter, and are ignorant of the

the Myſtery, deny all perfection; and none can rightly under-
ſtand the Scriptures, but they who read them with the ſame ſpi-

rit, that gave them forth, *For the naturall man receiveth not the*

things of the ſpirit of God; for they are ſpiritually diſcerned.

3. Concerning Baptiſme, the true Baptiſme is that of the ſpirit,
with the holy *Ghoſt*, and with *Fire*, Baptized by one ſpirit into

one body; not the waſhing away the filth of the fleſh, but the

answer of a good conſcience towards *God*, by the Reſurrection

of Jeſus Chriſt; without which, no other Baptiſme can ſave us,

they being but Figures or ſhadows, but this Baptiſme of Chriſt

is the ſubſtance, whereby we are Baptized into his death; and

thoſe who are Baptized into Chriſt, have put on Chriſt.

4. Concerning the Lords Supper; the true Supper of the

Lord is the Spirituall eating and drinking of the Fleſh & Blood

of Chriſt, which the ſpirituall man onely eateth, and is thereby

nouriſhed up unto eternall life; without which eating, there

can be no life in the creature, profeſſe what you will; and all

who eate of this Bread, and drinke of this Cup, have reall com-

munion with Chriſt the Head, and alſo one with another as mem-

bers, and are all of one heart, and one mind, a compleat body in

Chriſt. Now the world who take onely the outward Signes, and

are not brought into a diſcerning of the Lords Body, eate and

drinke damnation to themſelves, and ſo become guilty of the

Body and Blood of Chriſt; and calls this a Communion, but

lives in envy, ſtriſe, and debate, fighting, and going to Law one

with another for Earthly things.

5. Concerning the Reſurrection, That all ſhall ariſe to give

account, and receive at the laſt day according to their works

done in the fleſh, whether good or evil; theſe bodies that are

dutt, ſhall turne to dutt, but *God* ſhall give a body as pleaſeth

him; that which is ſowne in corruption ſhall be rayſed in in-

corruption; it is ſown a naturall body, it is rayſed a ſpirituall

body: and as we have borne the Image of the earthly, ſo we

ſhall beare the Image of the heavenly. But fleſh and blood can-

not inherit the Kingdome of Heaven; neither doth corruption

inherit incorruption, for we ſhall all be changed: but they who

cannot witneſſe the firſt Reſurrection, within themſelves, know

nothing of the ſecond, but by heare ſay: And therefore ſay

ſome

Some of your Teachers, that Christ is in Heaven with a carnall body; now that Christ, who is the first fruits, shall be there with a carnall body, and the Saints with a spirituall body, is not proportionable. 1 Cor. 15. 47. Col. 1. 15

6. Concerning Magistracy, that it is an Ordinance of God, ordained for the punishment of evill doers, and an encouragement of them that doe well. Where justice and righteousness is the head and ruleth without partiality; that Land is kept in peace; and those who judge for the Lord, I honour as my owne life; not with a flattering honour of putting off the Hat, and bowing the Knee, which is the honour of the world, having mens persons in admiration, because of advantage, for selfe ends; but from my heart, for conscience sake, as to the power which is of God, and not to mens persons: For the Scriptures saith, *He that respects persons, commits sinne.* And the Apostle commands the Saints, *not to have the Faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons:* and saith, *such are partial in themselves, and become judges of evill thoughts.* And saith Paul, *Let every soule be subiect to the higher Powers:* for, saith he, *there is no power but of God:* the Powers that be, are of God, not of man, and *whosoever resisteth, resisteth the Ordinance of God;* and therefore *subiect for conscience sake.* And therefore, though the Prophets and Saints were often sent to pronounce judgement against unjust men, who had the power committed to them, and did not judge for God, but for selfe ends; yet they never attempted to raise any violence against them, but used all meanes to perswade them to doe justice, love mercy, and wa'ke humbly with God, that they might be established, and the wrath of God turned away from them; for those that be of God, cannot rejoyce in the destruction of any, but would have all to turn to God and finde mercy. Rom. 13. 5. Jude 16. Rom. 13. 5. James 2. 9. James 2. 1. 2. 3. 4. Rom. 13. 1. 5. Micah 6. 8.

7 Concerning Ministry, the true Ministry of Jesus Christ, hath alwayes been, and are still such as came not by the will of man, but by the will of God; neither are they fitted for that worke by any thing of man but by God alone; for the true Ministry is the gift of Jesus Christ, given for the perfecting of the Saints and need no addition of humane helps and learning, but as the worke is spirituall, and of the Lord, so they are spiritu- ally 1 Pet. 1. 12. Eph. 4. 11. 12. 1 Cor. 12. 7.

1 *Pet.* 4. ally fitted onely by the Lord. And therefore he chose Hearers.
 10. 11. men, Fisher men and Plowmen, and such like: and as he gave
Gal. 1, 11, them an immediate call, without the leave of man, so he fitted
 12. 16: them immediately without the help of man; and as they re-
Mat. ceived the gift freely, so they were to give freely: And when
 10. 8. ever they found any of the false Ministry, that taught for hire,
Act. 8. they cryed out against them, and pronounced woes against them,
 20. and shewed them that they lay in iniury, because they thought
John 10. that the gift of God could be bought and sold for money. And
 13. Christ calls them Hirelings, and saith, *they care not for the Sheep.*
Micha And *Micha* cryes out against the Priests that taught for Hire,
 3. 10. and saith, *They build up Syon with bloods, and Jerusalem with ini-*
Jer. 5. 30. *quity* And *Jeremy* cryes out against the Priests in his dayes. That
 & 6. 13. bare rule by their means, and calls it an horrible thing and saith,
 That from the least of them to the greatest, they are all given
Isay 56 to covetousnesse. *Isay* cryes out of such in his dayes, and calls
 10. 11. them *greedy Doggs, that can never have enough*; and, saith he,
 2. *Pet.* 2. *they all looke for their gaine from their quarter.* And *Peter* saith
 14. 15. of such in his dayes, that they through covetousnesse make mer-
 2. *Cor.* 11. chandise of the people, *who have hearts exercised with covetous*
 15. *practises, who have forsaken the right way, and have followed the way*
Jude 11. *of Balaam, who loved the wages of unrighteousnesse.* And *Jude*
 cryes, *woe unto them, for they goe on in the wayes of Caine,*
and run greedily after the error of Balaam for reward: but those
 that were sent out by Christ, counted it their reward, to make
 1. *Cor.* 9. the Gospel without charge; neither ever had any set means but
 16. 17. 18. went about, having no certaine dwelling place; never was Ma-
 1. *Cor.* 4. sters, but servants to all for Christs sake: Never went to Law
 11. for Tythes, or any other earthly thing, but suffered persecution;
Gal. 4. and as alwayes he that was after the flesh persecuted him that
 19. was after the spirit; even so it is now. All people, try your
 Priests by the Scriptures and never think to heare the Word of
 1. *John* 2. the Lord from their mouthes, who walke contrary to the Scri-
 3. 4. 5. 6. ptures; for such was never sent of God: for had they been sent
John 9. of God, they would abide in his Doctrine. And *John* saith, *such*
 10. *hath not God; but he that abides in the Doctrine of Christ, hath*
 1. *John* 9. *both the Father and the Sonne.* And if there come any to you,
 10. 11. and bring not this Doctrine, you are forbidden to receive them
 into

into your houses, or bid them God speed, for if you doe, you are partakers of their evill deeds. And unto the wicked, saith God, What hast thou to doe to declare my Statutes, or that thou shouldest take my Covenant into thy mouth, seeing thou hatest to be reformed? Psal. 50. 16. 17.

J. N.

The Worship of the Saints and of the World, how they differ.

YOU selfe-willed Professors and you conceited hypocrites, lament, for your woe and misery is comming; you who dissemble with God and Man and deceives both your selves and others; away with all your curious minds, which feedeth on that ayre, and are so light, and which feedeth upon your dainty dishes, and novelties; you are above the Crosse, and so the earthly will is fed and fleshly desires. Woe unto you selfe-conceited ones, which gaddeth abroad to change your wayes, death doth feed upon death, and death doth speak death, and all is death: the letter is death, and the carnall minde is death. The Lord hath said, *the Seed of the Woman shall bruise the Head of the Serpent*; and people will talke of it without them. But Man and Woman, doth not death raigne in thee? while the carnall minde raigneth, death raigneth; and the head of the Serpent is head in thee, if God have not bruised him in thee, and dust is the Serpents meat: you must all see it in your selves. Whatsoever is seen, is dust, all your outside profession is dust, which you have got out of Books and Sermons: and your Latine, Greek and Hebrew and all which is outward, is dust, and all your glorious Gospel notions is dust, and your gold and silver is dust and fine Apparell is dust, and all the worlds glory the mind feedeth on, is dust, all the worlds profession and worship, which is not in spirit and truth, is dust. If the head of the Serpent be bruised in thee, by the Seed of the Woman, thou wilt see these to be so, for the pure worship is not without, but within.

The worlds Church is without them, carnall lime and stone and their call is outward, a carnall Bell, and a carnall man speak-

ing

ing the carnall letter, to carnall minds, for carnall money, and carnall ends.

1 Thes. The Saints Church is in God, and the Father of our Lord
1. 1. Jesus Christ.

The worlds assembly is without them; a company of earthly minds meet in a Steeple-House.

Heb. 12. The Saints are brought to the generall assembly of the first-
22. 23. borne, and to the innumerable company of Angels, and to the
24. spirits of just men made perfect, and to God the Judge of all.

2 Cor. The worlds Teachers are of the letter without, a proud man,
3. 6. called of men Master, and hath the chiefeest place in the assem-
Mat. 23. blyes, going in long Robes, loving greeting in Markets, the
6. 10. highest roomes at Feasts, all which Christ forbid.

1 Iohn 2. The Saints teacher is within them, yee need not that any
26. 27. man teach you, but as the anyoynting that yee have received
teacheth you of all things, and is true, and is no lye, and even
as it hath taught you. ye shall abide in it.

2 Cor. The worlds law is without them, in the command of the let-
3. 6. ter, and they breake the command, and so it is death.

Ier. 31. The Saints law is within them, written in their hearts, and
33. they are all taught of God, from the greatest to the least; And

Heb. 8. shall no more teach every one his neighbour, saying, Know the
10. 11. Lord, for they shall know him.

The worlds light is without them, a Chapter, or a Verse, which was other mens light, left upon Record,

2 Pet. 1. The Saints light is within them; you have a light that shin-
19. eth in a darke place, to which you doe well that you take heed,
untill the day dawne, and the day-starre arise in your hearts.

The worlds word is without them, and they take the letter for the word, when as the word is invisible.

Deut. The Saints word is within them; the word is nigh thee, in
30. 14. thy heart, and in thy mouth, and doth sanctifie them, and is
Rom. 10, sharper then a two-edged sword, dividing asunder, and is a dis-
8. cerner of the thoughts and intents of the hearts.

The worlds witnesse is without them which is the letter, and it beares witnesse against all the practice of the world.

The Saints witnesse is within them; He that beleeveth hath the witnesse within himselfe.

The

The worlds Baptisme is without them, Sprinkling of Infants, ^{1 Iohn 5, 10.} for which is no command, or example in Scripture.

The Saints Baptisme is within, Baptized with one spirit into ^{1 Cor. 12, 13.} one body, and are made all to drinke into one spirit.

The worlds communion is without them, taking a little Bread and Wine, which is carnall, and calls that a Communion; but are seperated in spirit, and are not of one heart and one minde.

The Saints communion is within, in spirit, written in one ^{Col. 3, 5. 1 Cor. 5, 3. 2 Cor. 3, 2.} anothers hearts, and though absent in flesh, yet present in spirit.

The worlds touchstone is without them, and they try the living by the dead, the spirit by the letter.

The Saints touchstone is within, whereby they try the spi- ^{1 Iohn 4, 2. 1 Iohn 2, 23.} rits whether they be of God or no; every spirit that confesseth ^{23.} Jesus Christ come in the flesh, is of God; and he that confesseth him in truth, hath him, and the Father also.

The world is ruled by outward rules, and all goeth from the rule,

The Saints rule is within them, Christ who ruleth over them ^{Ephes. 4, 15} and is the head of the body.

The worlds record is without them.

The Saints record is within them; the spirit that God hath ^{1 Iohn 5, 8, 9, 10, 11.} given into them, is their record.

The worlds Sabbath is without them, and they have no rest but in a forme without.

The Saints Sabbath is within, where Christ is come to give ^{Heb. 4, 9, 10, 11.} them rest, and they are ceased from their owne works.

The worlds Psalmes are without them and they sing *Dauids* quakings and tremblings, wastings, Prophecies, Prayers and tears, weeping till his eyes grue dimme; he watered his couch with his teares, and they turne these into Meeter, and say, Let us sing to the prayse and glory of God, when it is altogether to his dishonour.

The Saints Psalmes are within, and they sing with the spirit, ^{1 Cor. 14, 15} and with the understanding also.

The worlds guide is without them, in the traditions and precepts of men, which leads from God.

The Saints guide is within them, the spirit, and they are ^{Rom. 8, 14} the

the sonnes of God, who are guided by the spirit of God.
The worlds temple is without them, which was builded for the idolatrous worship.

1 Cor. 3, 16. The Saints temple is within; yee are the temples of the living God, and he doth walke in them, and dwell in them, and they know, and can witnesse God dwelling in them.

James 4. 3. The worlds Prayers are without them, and the power thereof stands in outward words; and they aske, and have not, because they aske amisse, that they may spend it on their lusts.

Rom. 8, 26. The Saints Prayers are within, by the spirit, which teacheth *Iohn 14. 13.* in all conditions what to Pray for, and helps the infirmities, with sighes and groanes, which cannot be uttered; and they aske in the name of the Sonne, and are heard in whatsoever they aske,

James 1. 6. and thereby is the Father glorified, for they aske in Faith, nothing wavering.

All you who Reade these things, Reade your selves where you are, whether you be within among the Saints, or without among the world.

The Condition and Portion of the People of
England, who have long flattered themselves
with the Church, Ministry and Ordinances,
but upon tryall are found to be the

Synagogues of Satan, Persecuters of the
Truth, and enemies of the Gos-
pel of Christ.

*The Lyon hath Roared, tremble all you Beasts of the Field. The
Trumpet hath Sounded, let the Beast prepare himselfe to Bat-
tell, for the great day of Syons recompence is at hand, and woe
to all her Enemies.*

I Have heard a Voyce of Woe, and Terror, to come upon all
the Inhabitants of the Earth; repent all you Inhabitants of
the earth, the sword of the Lord is furbushd against you to make
a grievous

a grievous slaughter; howle, Woe and Misery; all sorts of People, who have preferred your own wills, lust, and pleasures, before the pure Law of God: howle you *Sodomites*, and Belly-gods of the Earth; who have given up your selves to fulnesse of gluttony, and all excesse of ryot, feeding without the feare of God, sporting in the day time, living like fed Horses, spending the creatures upon your lusts, which were never made for that end: Woe unto you, you fat Swine, the Swines of *Sodom* are found among you, and the Plagues of *Sodom* are nigh at hand. Woe unto you, for now is the Lord come to require his Corne, and his Wine, which he gave to feed the poore and hungry, which your lusts have devoured; the wants of all poore in the Nation, cry out against you: you have exceeded all that ever went before you, and you shall exceed in misery. Woe unto you proud and lustfull lofty ones, that are lifted up in your own eyes, and have set your selves above the feare of God, which teacheth Humility, you plainly appeare to be children of the Devill, who is the Father of all Pride, and selfe-exaltation; you beare the Image of the Serpent, you speckled ones, who have Painted your selves in the various colours, to make your selves seem glorious in the eyes of others, that they may bow and worship you. Woe unto yee, that hast set thy selfe in the Seate of God: *thou art weighed, and found wanting*; thy Pride is for the Fire, and thy Honour for the Dust: For now is the Lord coming to enquire after his Wooll and his Flax, which he gave to cloathe the naked of all sorts, with which thou hast decked the Serpent, and spent upon thy lusts, thereby to set thy selfe in the Seate of the Almighty. Woe, woe, woe unto thee, thou that art exalted as high as Heaven, yea, into Gods Throne; but thou shalt be cast downe to Hell; the Lambe is risen to Rule the Nations. Woe unto the covetous cruell oppressors, who live upon Dust, you grinde the faces of the poore, and oppresse them that are fallen, your measures you have filled, and you have heaped up abundance against this day of wrath. The Fire of the Almighty is kindled, and it shall never be quenched till it hath devoured, and burnt up you and your heapes, and made you a curse to the Generations that shall come after. Woe unto the envious Serpents, that seeke to devour the Innocent, that

make

make a Prey upon them that depart from iniquity, you are the Head of the Serpent that must fulfill what is spoken of you, and you now shew the enmity that God hath put between the two Seeds, now thy rage is come, the seed is come whose heele thou art bruising, who shall bruise thy head; thy time is as short, as thy rage is great. Rejoyce all you that suffer it, that the Scriptures may be fulfilled. Woe unto you scorers, you Sons of *Hagar*, you sons of Bondage to the works of the Devill, scorning, back-biting, false accusing, slandering and evill speaking, you are brought forth by the Egyptian woman, and are in Egyptian darkenesse, and you cannot see that you are in the works of the Devill, and by him you are put on to act against Christ, in his Saints. But now is the Sonne of the Free-Woman brought forth, to whom the Heritage belongs, and you shall be cast out among the Heathen, and ungodly, and judgement is coming upon you, in which you shall not be able to stand. Woe unto you swearers and lyars, under whose Tongues lyes the poyson of Aspes, which you vent out as you are moved by your Father the Devill, against the holy and dreadfull name of the Almighty; the Land is filled with this Generation, and hath long mourned because of you: Who can passe on streets or markets, that feare the Lord, and their hearts not be broken to heare it? Doe not all places abound with vain Oathes and lying idle words? never was Nation like to this in these things, so that any who will not use these idle words and oathes, is knowne in the streets as they passe, and not esteemed worthy to live in the Nation; and thus not onely with all the common sort, but also with many that are in place of Authority to punish such things; and yet those are not afraid to call themselves Christians: shall not the Lord be avenged on such a people as this. Woe unto you that live upon deceit in your weights and measures, by your sleighty words arising from the Serpents wisdom, which makes a prey on the simple; and when you have got great estates, you say, God hath given you them; you are set up above them, who are made poore by you; now is the Lord come to search you out, and you shall restore for your Theft foure-fold. Woe unto you that have had power in your hands to restraints these things; but instead of using the sword, to scatter the works of iniquity have,

have turned the edge of it against such as the Lord hath called out of these things, and sent them to call others out, lest they partake of the Plagues that are to come upon those who are found in them: Woe, woe unto the blind guides, who have called your selves Christs Seed-men, & now that the Lord of the Harvest is come, to looke for fruits, here is no better fruits to reape but such as these; and that among such as you call Saints, and the Churches of Christ: And now that the Heire is appearing you are stirring up the Powers of the Earth how to destroy him, lest you be called to accompt, for your great care to feed your own bodies, and heape up carnall things: and the little care for the soules of Christs Flocke. Now shall not you escape, your Day is neere at hand. Who could have beleevd, that *England* would have brought forth no better fruits then these, now after such deliverance. as no Nation else can witnesse? Oh tell it not among the Heathen, lest you strengthen the hand of the Enemy, and occasions the wicked to blaspheme the Name of the God of Hosts, who is reported to be among us, and hath subdued all our enemies, and hath delivered us thus farre. Awake, awake, all sorts of People, can you say you have not had power in your hands, against these abominations? but now that you have not proved faithfull in the promises to the Lord, in the day of your feares; Therefore is the Lord comming to call to accompt all sorts of dissemblers and oppressors. and by his owne right hand to get himselfe the Victory. And now woe unto you that have knowne to doe well, and had it in your power, but have not done it. Woe unto you that have taken counsell at your owne wisdom, and multitudes and not at the spirit of the Lord, and have strengthened your selves by your Riches. Woe unto your fruitlesse Trees, you have long been digged and prained, but no fruits; you have long cumbred the ground. Woe unto you that are at ease in *Syon* houles, woe and misery; tremble yee women that are at ease, strip you, make you bare, put off your Pride, and put on Ashes; turne your Musicke into wayling, your Feasts into Fasting, and bitter lamentation, and meet the Lord, if there may be hope for your soules in the day of his fierce wrath, that is comming upon the Earth: while you have time, improve it.

J. N.

Severall



*Severall Quæries to be answered by Tho:Ledgard,
or any of those he rankes with himselfe, under
the name of Anti-Quakers.*

- Gen. 1, 27. 1. **D**Id not God create man and woman perfect in his own Image without sinne ?
- Gen. 3, 23. 2. Did not the first sin make a seperation betwixt God and man?
- 1 John 1, 3. 3. Whether is there any other way to unite God and man in-
to spirituall Communion againe, but by being seperated from
6, 7. the works of the flesh, sinne, and uncleannesse, and being Re-
deemed into his first Estate ?
- 1 John 3, 5, 8. 4. Was not that the end, for which Christ was manifest in
the Flesh, that by taking away sinne, he might restore man into
his first Estate in which he was Created, in the Image of God
without sinne ?
- John 8, 34, 36. 5. VWhether any can witnesse the worke of Redemption per-
fected in them, while they commit sinne ?
- 1 Cor. 6, 9. 6. VWhether any unperfect, uncleane, and sinfull one, shall
Gal. 5, 21. enter into the Kingdome, yea, or no ?
- 1 Cor. 10, 6, 11. 7. VWas not that the end for which the Scriptures were writ-
ten, to warne all to turne from sinne to holinesse ?
- Mat. 25, 13. 8. Shall not God justly judge every one as he fin's them, at
to the end the day of judgement, they that have done good into life eter-
nall, and they that have lived in sinne, into everlasting Fire ?
And whether doe you looke for a Purgatory to cleanse you from
your sins, between the day of death and the day of judgement?
- 1 Cor. 15, 22. 9. VWhether a Christian have ground to beleve, and ought
to waite for it, that he shall be Redeemed by the second *Adam*
into that Estate, which he lost by sin in the first *Adam* ?
- Col. 2, 13. 10. Are not all that are servants of sin, out of the Covenant,
and under the power of darknesse, and in the Kingdome of
the Devill ?
- Prov. 28, 13. 11. Is there any promise in Scriptures due to any, who have
& 12, 21. not confessed, and forsaken their sins ; but all the Plagues writ-
ten

men in the Book, are to fall upon that generation of evill doers?

12. VVas it not the onely end why all the true Ministers of Christ, both now, and ever, were begifted and sent into the world, (to wit) to call people out of sinne, and to perfect the Saints in holinesse, and to present them perfect to God? ^{Ephes. 4. 12. 13. 13. Col. 1. 28.}

13. VVhether all those who both by Life and Doctrine, encourage people to abide in that condition of sin, imperfection, and seperation from God, (which Christ came to take away, and so to unite God and man againe) doe not oppose the worke of mans Redemption, and withstand the onely end of Christs comming, and so are Ministers of Anti-Christ, and labour to uphold the Kingdome of the Devill? ^{2 Thes. 2. 13. to the 11.}

Now all you, who pleade for sin in your selves or others, consider these things, and see if you doe not withstand the love of God, in giving Jesus Christ into the world, to cleanse from all sin, all that beleeve in him, and so to present you to the Father without spot or blemish, and so you are the greatest enemies to your eternall salvation. How will you stand before the Lord at that great day, who would have gathered you out of your sins, but you would not, but have joyned with the Devill to uphold the wall of seperation between God and you. VVoe unto you, yee whited walls. ^{Ephes. 5. 27. Mat. 23. 27. 28.}

J. N.



ALl People and Professors, consider where you are, and from whence you are fallen, you that pleade for sin, and say, None can be set free from sin while they are in this world; you pleade for a house for Satan in you, while you are here, and where will you have him cast out, or what fellowship can you have with God, while the serpents head in you; you are seperated from God, and knows not; for what communion hath light with darkenesse? God is light, and he that dwels in God dwelleth in light, and in him is no darkenesse at all; but while you live in sin you are in darkenesse, and the god of this world

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hath blinded your eyes that you cannot see, and having blinded your eyes that you cannot see, he leads you captive at his will, and you are willing to be so, and you doe not beleeeve that ever you shall be otherwise; you are servants to sin, and you take pleasure in it; you are in the flesh and sin, and have made a covenant with hell and death: you are resolved to serve the Devill and please your selves while you live, and you will repent at your death; you have forgot that your times are in the hand of the Lord, and that this is the day of grace and repentance, which you turne into lasciviousnesse and wantonnesse; you make it plainly appear, that you love your lustfull pleasures and filthinesse more then God; you that are friends of the world, are the enemies of God: you that love the world, and the things of the world, the love of the Father is not in you. How can you say you love God, and follow the lusts of your flesh? for whom you love, him you follow. Christ saith, If you love me, follow me, keep my Commandements; and those who follow him, he leads them out of all the wayes of sin, into wayes of purity and holinesse, and so he is the way to the Father, *For without holinesse none can see God, for he is of purer eyes then to behold iniquity, and no unclean thing can stand in his sight.* Where will you, where will you appeare, you blinde creatures, whom the Devill hath deceived, you that follow the Prince of the Ayre, who rules in the children of disobedience, bringing forth fruits of sin and unrighteousnesse, having your conversation in the earth, and earthly things; following your corrupt wills and pleasures: and yet ye will professe you love God, draw neer him with your lips, owne him in words, but the Devill in practice. O horrible hypocrisie, Canst thou deceive God? shall not the righteous judge finde thee out, and reward thee according to thy works? Thou art deceived, who thinks to be heires of two Kingdoms; thou wilt have pleasure of sin here, and thou sayest, thou hopest to be heire of the Kingdome of Heaven too; but the hope of the hypocrite shall perish. Remember thy Father *Dives* in whose steps thou walkest, and the same way leads the same end. The Lord saith, *The wicked shall be turned into Hell, and all those that forget God.* But the Devill in thee saith, Thou mayest live in sin, and have thy thoughts in the world, and mayest

mayest enter into the Kingdome of Heaven too. Now, who must be lyer, whether God, or thee? O vaine man, was it not sin that seperated God and man at the first? and thinkest thou to be restored again, as long as sin stands in thee? Man was not Created in sin; but pure and holy in the Image of God. and while he stood here, he had communion with God, and had the pure wisdom of God communicated to him, by which he was able to see into the wonders of God, and to give names unto all living creatures: but as soon as he had sinned, he was stript of all, that he became naked, and was thrust out of Paradise, and was cursed from the Lord; yea, the ground was cursed for his sake, and all this because of sin, which thou thinkest so light of, and art so loath to part with, so odious is sin in the pure eyes of God who is holy; and diddest thou but know thy condition, as thou lyest in sin, in the first Birth, a Childe of wrath, and one to whom all the curses in the Booke of God are due, thou wouldest tremble at sin, and not pleade for it, wherein thou shewest thy selfe plainly, a servant of the Devill, and pleads for his Image and Kingdome; and were it not that he had blinded thine eyes thou mightest see where thou art, when thou thus abusest the goodnesse of God, that because he hath left the sins, and fallings of others upon Record, to the end they should be warnings to all that come after, not to doe the like, and these thou makst use on to incourage thee on in thy sin, & filchinesse; and because God is mercifull to pardon sins, at what time soever they repent, therefore thou art incouraged to live in thy sins, the longer unrepented of: Now all who are not plainly blinde may see whose childe thou art, for the Apostle saith, *Know ye not that the long-suffering of God leadeth to Repentance;* it doth so to the children of God. But whose childe art thou? that Scripture is fulfilled in thee, which *because judgement is not speedily executed upon evill doers, therefore their heart is set in them to worke wickednesse;* and thus thou makest the mercies of God a cloake for thy unrighteous actions; And yet thou wilt talke of a Redeemer, and of Faith in Christ; But O Friend, where is this Redeemer witnessed, whilst thou art yet in thy sins, what art thou Redeemed from, who art in bondage to thy lusts? and what is thy liberty thou art Redeemed into, while thou

art a slave to Satan, and at his command; those who are Redeemed, are set free from sinne, and the servitude of sinne; but thou servest sinne, while thou obeyest the motions of sinne: Then where is thy freedome? Canst thou witnesse Christ dyed for thee, and thy sinne still alive? How wilt thou witnesse his death in thee, or thy selfe dead with him? How hast thou put on Christ, who art clad with sin, the Saints who was dead with Christ? And saith *Paul*, *How can you that are dead to sin, live any longer therein*; and saith, *Those that are dead with Christ are freed from sin, and become servants of righteousness*: And, saith he, *Now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life*: but while thou livest in sin, thy fruit is unholy, and the end is death; Who are Redeemed by Christ, are Redeemed from the Earth and earthly things, up to God againe, from whence they are fallen; out of every kindred, tongue, and people, and nation; are made unto God Kings and Priests, to raigue above sin on the Earth, and are made conformable unto his Image againe, which they had lost by sin; but what conformity is there in thee, while thou livest in sin? thou art not like him, but like the Devill; for every sin is the Image of the Devill, who sinned from the beginning; and while thou commits sin, thou holdest out his Image in thee, who is thy Father, and thou his Sonne, begotten in his own likeness. And Christ told the Scribes and Pharisees, who professed themselves the children of God, but lived in sin, *That they were of their Father the Devill, for his worke they will doe, for every sinne is the worke of the Devill*. And, saith *John*, *He that commits sinne is of the Devill*; and saith, *For this purpose was the Sonne of God manifested, to destroy the Workes of the Devill*: whosoever can witnesse the Sonne of God manifested in them, can witnesse sin destroyed; but if thou say, thou canst witnesse Christ manifested in thee, and yet commit sin, thou art a lyar. For, saith *John*, *Whoa soever abideth in him, sinneth not*; whosoever sinneth hath not seen him, neither known him; *For he that saith, I know him, and keepeth not his Commandements, is a lyar, and the truth is not in him*. And saith the holy Ghost, *Whoever is borne of God sins not, for his seed remaineth in him*; for he that is begotten

of God keepeth himselfe; that the wicked one toucheth him, not: and saith plainely, *In this are the Children of God made manifest, and the Children of the Devill*; whosoever doth not righteousness, is not of God, neither he that loves not his Brother. God in all ages, hath knowne his by their obedience, but thou sayest, thou must live in disobedience, or else thou canst not live in the world, and yet thou would be accounted one of his too. But where is thy marke by which thou art knowne from the world? those which are Gods, are marked, and knowne from the world, and therefore hated of the world; but thou art in friendship with the world, and whosoever is a friend of the world, is the enemy of God. Now thou that can conform to the worlds wayes, words and worship, and yet would be accounted one of Gods too; O thou deceiver, thou deceiver, thou deceivest but thy selfe, and men like thee, thou canst not deceive the Lord. Take heed, repent, hault no longer between God and the world; if thou wilt owne God, thou must disowne the world, and the world will disowne thee; thou canst not have both, for whilest thou art striving with both, thou hast right to neither; for all things was made for the Sonne, both in Heaven and Earth, and he is Heire of all, even the falsesse of all, and in him are the treasures of wisdom layd up, and there is no receiving any thing without him: witness the Sonne, and witness all; but no further then thou canst witness him, no further canst thou witness reall possession, but feederth on wind, words, shewes, and shadowes, and are deceived by the Devill, that old Serpent, who makes large promises, but hath nothing to performe, but deceit: for all the Promises are yea, and Amen in Christ, they are all to the seed which is the Sonne, and to him are all the Promises in the Scriptures; For he that hath the Sonne, hath the Father also, and such are made Free by the Sonne; but while thou art a servant to thy lusts, thou art in sinne, and art farre from a Free-man. Now search the Scriptures, and see if ever thou finde one Promise to thee, whilst thou art in this condition, but that the Devill deceives thee, and leades to falsse the Promises that was given to the Saints, who was risen out of thy condition; but thou hast no right to them; but all the

the plagues and woes written, are thy Portion : As thou liest in sinne, thou shalt drinke the dregs thereof, and wring them out, except thou Repent.



Quæries.

1. **V**Whether Jesus Christ be not that Covenant of light, spoken on in the Scriptures, promised by the Father, to enlighten and leade all that will owne and follow him out of the dark world, up to God, the Father of lights, yea, or no ?

2. Whether that be not the light of Christ which enlightens the Conscience, witnessing there against all sin and unrighteousnesse, which convinceth and sheweth the deeds of darknesse, and exerciseth the Conscience in purity and holinesse of all that will follow and obey it, yea, or no ?

3. If you say that be not the light of Christ, then how is Christ the light of the world ? and how doth he lighten every one that commeth into the world ? and how doe you distinguish between the light of Christ, and that which you call a naturall light ? and doth the light of Christ enlighten the creature any other way then by shining into the Conscience, yea or no ?

4. Whether the light of Christ be not a sufficient guide to all who receive and follow it, to bring out of darknesse unto the Father, and reveale him to the creature without adding to it any other humane helps, and was not he given to all the ends of the earth for this very end, yea, or no ?

5. Whether those that are in Scripture called the Children of light, be not onely such as are gathered out of darknesse by this light, and into it walking in it in measure ; and those which are called the Children of darknesse, be not such as whose understandings are darkened, by following the Prince of darknesse, to seek out other lights from their imaginations, setting up Persons, Formes, Customs, Times, Dayes, Places, Let-

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ter, and other visible carnall things to get sight from, which are not the spirit of Christ, yea, or no?

6. Whether it was not by the same light of the spirit of Christ, that all the holy men of God in all ages were Inspired, had their Revelations, and by which they spoake forth what is written in Scriptures, in a mystery to all the Children of darknesse: and whether the light of Christ be not the same now, that ever it was, to every one that have received in their severall measures, yea, or no?

7. Whether all those who are not onely ignorant of this light, but also enemies to it, rendring it under odious tearmes, as unable to leade out of darknesse, be not Ministers for the Prince of darknesse, and against Christ the true light, and so are Ministers of Anti-Christ, and upholders of the Kingdome of darknesse, which Christ came to destroy, yea, or no?

More Quarries.

1. **W**Hether can the Scriptures be Read and Understood by any other spirit then that which gave them forth, yea, or no?

2. Whether that spirit be excluded from manifesting it selfe in the Saints, now in the same power and manner, as formerly it hath done, yea, or no?

3. Whether that spirit where it is, be not infallible, and judge of all truth, and all deceipts in its measure, as it is manifested, yea, or no?

4. Whether those who have not the spirit, which is the infallible judge, have any true ground to passe the censure of excommunication, or to judge of blasphemy in others, yea, or no?

5. Whether that which is spoken by that spirit where it is, be not the very word of God, yea, or no?

6. Whether the spirit of the world, by their carnall laws, grounded upon humane wisdom and reason, have any power from God to judge that spirit where it is? and have they not in all Ages, when they have attempted it, passed the censure of

Blasphemy

Blasphemy upon it, and so it hath suffered, *ye, or no?*

7. Whether that spirit be not at unity in it selfe, all that speake by it, speaking one and the same things, each in their measure; and doth it not speake the same things now, that ever it *spoake* in the holy men of God? and whether all that are guided by it, be not brought into one and the same way to the Father, and his worship in spirit, *yea, or no?*

8. Whether giving heed to any other spirits, what ever they pretend, be not the way to delusion, and to lye open to be seduced into rent, Schisme, and Heresie, *yea, or no?*

9. Whether any who have not this infallible spirit in themselves, which is the onely light, and guide, and judge, be fit and able to teach others? or did the Lord ever send out any to teach who had not this spirit, *yea, or no?*

Certaine Quæries to all you Prophets that Prophecie for Hyre, and all you Priests that teach for money, and beare rule by your means; and all you Shepherds that seek for your gaine from your Quarter, Answer these, for they are given forth for the generall good of all People.

1. Q. **W**Hether you will owne *Jeremiah* to be a true Prophet, which cryed against the Priests that boare Rule by their means; and whether you will justifie these that beare Rule by their means, which *Jeremiah* cryed against?

2. Whether you will owne the Prophet *Isay* to be a true Prophet of the Lord, which the Lord sent to cry against them, that sought for their gaine from their Quarter; and whether you will hold up these Shepherds that seek for their gaine from their Quarter now, as he cryed against them?

3. Whether you will owne *Ezekiel* to be a true Prophet of the Lord, which the Lord sent to cry against the Shepherds, which fed themselves with the fat, and sloathed with the wooll, and made a Prey upon the People; and whether you will justifie these Shepherds, that seeke for the Fleece now,

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and for the VVool, and the Fat, and make a Prey upon the People, which *Ezekiel* cryed woe against ?

4. Whether you will owne *Micha* to be a true Prophet of the Lord, which the Lord sent to cry against the hireling Priests and Prophets, that Preached and Prophefied for money, and whether you will justifie these things now, which the Lord sent him to cry woe against then ?

5. VVhether you will justifie such as *Jesus Christ* cryed woe against, which was called of men Master, and had the chiefest places in the Assemblyes, and stood Praying in the Synagogues, and layd heavy burdens upon the People, and love salutations in the Markets ; and whether you will justifie these things, which he cryed woe against ?

6. VVhether you will justifie Sprinkling Infants, seeing there is not a word of Scripture to prove it ?

7. VVhether you will justifie Singing *Dauids* Psalmes, his Quakings, Prayers, and Teares, and his condition turned into Rime and Meeter, and sung in the world, yea, or no ?

8. VVhether ever any of the Apostles, or Ministers of God, did receive Tythes after Christ was risen, yea, or no ?

9. VVhether ever any of the Disciples of *Jesus Christ*, or Beleevers that beleeved in him, after he was risen, did pay Tythes according to the old time, after the substance was come, yea, or no ?

10. Whether these be not the Teachers spoken of, which stand rayling in the Pulpit, and are in envy, and sue men at the Law, and are Proud and Covetous ; be not them which goe in the way of *Caine*, and through Covetousnesse make Merchandise of the People ? and are they not to be cryed against now, as *Paul* and *Peter* did then ?

11. Whether these be not the Teachers that seeks for great augmentations, and great Benefits and Tythes, be not as they which the Scripture speaks of, which runne greedily after the error of *Balaam*, who perished in the gaine-sayings of *Cora*, seeing the Apostle said, He coveted no mans silver nor gold, nor Apparell, but wrought with his hands, that he might be an example to all that followed him ?

12. Whether they doe abide in the Doctrine of Christ which

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compels People to Swear, or the Doctrine of the Devill? when Christ saith, Swear not at all, but let your yea, be yea, and nay, nay; whatsoever is more is evill.

13. Whether the outward Temple was to be held up after Christ was risen, yea or no? seeing Stephen was stoned to death for witnessing against it?

14. Whether a man shall be made free from the body of sin, while he is upon the earth, yea, or no?

15. Whether you will owne that Christ, which said, be not ye called of men Master? or whether you will be called of men Master, and so deny that Christ?

16. Whether that was the true Christ that forbade these things? and whether you will own that Christ as an example to follow him, who is the way, the light, and the truth?

Some Quæries to all People of England.

1. **W**Hether the Shepherds in *England* now, doe not seek for their gaine from their Quarter, as they did which *Isay* was sent to cry out against? and whether the Priests of *England* doe not heare rule by their means, as they did, which *Jeremiah* was sent to cry out against? and whether the horrible filthy thing be not committed in this Land, as was in *Israel*?

2. Whether the Shepherds in *England* doe not feed themselves with the Fat, and cloathe them with the Wooll, and makes a Prey upon the People, as they did, that *Ezekiel* was sent to cry out against? and whether they doe not Preach for Hire, and Divine for Money, as they did which *Micha* cryed against?

And whether the Priests of *England*, are not called of men Master, and have the chiefe Places in the Assemblies, and stands Praying, and have greetings in the market, and goes in long Robes, as they which cryed woe against?

And whether they doe not deceive you, which puts you upon singing *Dauids* Psalmes, his Prayers, and Prayses, and his condition, which you cannot witnes, so causing you to sing a lye?

And

And whether they doe not deceive you, that takes Tythes, and augmentations, when as Christ saith, *Freely you have received, freely give?*

And whether they that stand rayling in the Pulpits, and are in envy, and are proud and covetous men, and sue men at the Law, be not as they, which goes on in the wayes of *Caine*, and through covetousnesse make merchandise of you, and are they not to be cryed out against now, as *Paul* and *Peter* did then?

And whether the Teachers of *England*, who seeks for great augmentations, and Benefits, and Tythes, be not as they, which run greedily after the error of *Balaam*, which perished in the gaine-saying of *Core*, seeing the Apostle said, he coveted no mans silver, nor no mans Apparell, but wrought with his hands, that he might be an example to all that follow him?

And whether the Priests doe not deceive you, and bewitch you, that hold up these Idoll Temples, which God never commanded, with many other things, when the Apostle said, They did bewitch them, that taught them to observe that which God had commanded when the substance was come.

And whether they doe not deceive you, and perverts the Scripture, that tells you, men shall never be perfect while they are on the Earth?

And whether they are not Ministers of Anti-Christ, and no Ministers of Christ, that doth not abide in his Doctrine; seeing the Apostle said, They that did not abide in the Doctrine of Christ, had not God?

And whether their Call to their Ministry, and their Gospel be of God, who comes from *Oxford* and *Cambridge*; when the Apostle said, His Ministry was not of man, nor the Gospel he Preached was by man?

And whether ever any of the Saints or Beleevers, after Christ was risen, payd Tythes to any, or no?

Now all People under what Forme soever, who doth uphold the Priests, who uphold such things; answer these Quæries, that the simple may receive satisfaction, which is aymed at in these Quæries.

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